

Monthly eMagazine of Vedanta Ashram & Mission

# Vedanta Sandesh



Year 29

Sept 2024

Issue 3

# Cover Page



**T**he cover-page of Sept 2024 edition of Vedanta Sandesh is a very famous crane in the Indian culture called Koonj or Kurjaa. Its name is derived from the Sanskrit word kraunch. This is the bird which prompted Sage Valmiki to utter the first Sanskrit verse out of his compassion for the mourning female. Its name is Demoiselle Crane (*Grus virgo*).

Demoiselle Crane is the smallest of all cranes and breeds in Eurosiberian areas and winters in warmer lands of India etc. The adult is an elegantly smooth shade of gray with a black neck, fiery eyes, and pure white plumes extending out from behind the eyes. It has a loud trumpeting call. Like other cranes it has a dancing display, more balletic than others, with less leaping. These birds tend to form life-long monogamous pair bonds.

The IUCN status of Demoiselle Cranes is that of Least Concern yet a bit dwindling. A great vibhooti of God, a source of inspiration for lovers, poets and also travelers. Its darshan is definitely a matter of great joy & awe.

Om Tat Sat.

# S T A R T S O N



## Vedanta Sandesh

Sept 2024

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Editor

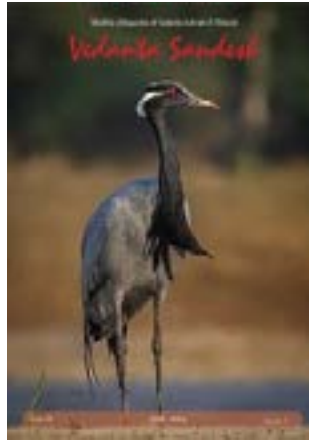
*Swamini Samatananda Saraswati*



# Vedanta Sandesh

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Sept 2024 : Year 29 / Issue 3



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<http://www.vmission.org.in> / [vmission@gmail.com](mailto:vmission@gmail.com)





मस्तकन्यस्तभारादेः  
दुःखमन्यैर्निवार्यते।  
क्षुदादिकृतदुःखं तु  
विना स्वेन न केनचित्॥

Exhaustion and fatigue caused by carrying a load on the head can be relieved by others coming to one's help. But none save one's own self can end the pangs caused by hunger etc.

**Vivekachoodamani - 54**





*Message from Poojya Guruji*



# BEAUTY & IMPORTANCE OF NIRVEDATA



## Beauty & Importance of Nirvedata

The goal of Yoga is Nirveda (Gita 2/52). It symbolizes a Sattwic mind, a highly alert, awake, intelligent, detached and a free mind. The same word is even used in Mundakopanishad (1/2/12) to describe the state of mind of a worldly-wise person. Let us go into this word to appreciate what exactly it means & implies.

## Beauty & Importance of Nirvedata

### Meaning of Nirveda

Etymologically the word is explained as: निर् deprecia-  
tive particle, विद् to know,  
affix धञ्, or निर्. It basically  
implies a dispassion, indiffer-  
ence, disregard of worldly objects because  
of deep realization of their incapacity to  
really bless us. Mundakopanishad says that  
this is not aversion or disgust, but is a result  
of an objective & deep enquiry (परीक्षा) into  
the potential & capacities of world of ob-  
jects around. It is the realization of the truth  
of the world. There is no need or question of  
disgust towards something which is anyway  
devoid of the capacity to either give us  
any lasting fulfillment or security. The world  
is ephemeral - changing yet very beautiful  
too, but lacks the capacity to give us any-



## *Beauty & Importance of Nirvedata*

thing worthwhile. Realization of this fact is called Nirvedata.

Not knowing the truth of the world we all are initially attracted to it. It is indeed an unimaginably awesome show inviting us for all the experiences, achievements and gratifications. It alone is the center of all our dreams and aspirations. The objects and people of the world are the center of all our likes and even dislikes.

### **Realization of the Truth of the World**

Knowing the truth of the world around us is the first step to know the truth of our selves. As we know the truth of the world then that very moment the dream of world comes to an end. All our involvements &



## *Beauty & Importance of Nirvedata*

fascinations towards the world are borne out of our notions of supposed reality of perceptible things and their imaginary capacity to bring about lasting fulfillment.


Let us be practical, the things and beings of the world do have a role too. When hunger is there, then the food of the world alone helps, but we need to realize that the satiation is definitely at the level of body & mind. These things are also necessary, but we don't require any rocket science to know that whatever is required to run the body is relative to get the vehicle running. There is no permanent satiation. Having got the body and life, we are searching deeper, and philosophy is



## *Beauty & Importance of Nirvedata*

basically pertaining to that aspect. When it comes to running the body we definitely have to be smart & intelligent to do the needful, but all this has nothing to do with the ultimate goal of human existence.

Everything in the world is ephemeral, changing and inert. It is the continuum of time & space. Our body and senses are also in the same realm, and there is coexistence of our body with the things around. We need to identify as to what are our basic & minimum needs, which is obviously very less and is easily taken care of. When God created our lungs he also created a trough of air for us to live in water to drink and food to eat. We unnecessarily make a mountain out of a mole



Basic Needs  
are easily taken  
care of



## *Beauty & Importance of Nirvedata*

hill.

### **Our Heart seeks something Lasting**

Demands and needs of the body and senses are definitely a fact, but so is the demands of our heart. We need fulfillment and security. We search for a source of lasting joy and knowledge. So this is also a fact that all this is not in the domain of the world. In fact the very desire for something lasting comes because of our identification with our body & mind. These are limited and when we are associated with these things then alone we become limited too. Our limitation is conditional and is borne out of our association with all these limited things. It is a funny game. First we impose



## *Beauty & Importance of Nirvedata*

limitations of things outside on us and then we seek permanency. Any thing which is 'an object of experience' is always different from us. It is a great challenge to directly know the truth of ourselves devoid of all the imposed limitations brought about by the unholy associations. The capacity to stand apart from all the perceptible things is a

Nirvedata comes by realizing  
the Impermanency of things outside.

great quality indeed. This standing apart is not by trying to stand apart, but just by realization that 'that with which' we were associating has no independent existence. That is the essence & implication of Nirvedata.

**Nirvedata alone is the criteria of wisdom & progress**



## *Beauty & Importance of Nirvedata*

Having studied so many scriptures, done so many austerities and worshipped God in umpteen ways - are not really the benchmark of our progress & punya, but it boils down to the final Nirvedata. If any sadhana is not resulting in bringing about the realization of the truth of the world and all perceptible jagat then obviously something is wrong in our sadhanas. The real criteria is Nirvedata alone. Dont vouch for the power & greatness of some God that they do bring about fulfillment of wishes, but have the criteria whether we have dropped their desires itself.

Nirvedata is literally freedom from everything with which we were associated and entangled. When there are no desires for things around,





## *Beauty & Importance of Nirvedata*

effortlessly, then that which is not a creation of mind alone exists. Nirvedata unveils that out of the world divinity. So before jumping into the bandwagon of Brahma Vidya, one should work to be blessed with Nirvedata. That is what Lord Krishna advises Arjuna. Be a Yogi he says, whose goal is Nirvedata. Have a thoughtful, highly intelligent and enquiring mind, neither run towards nor run away from anything, just see their truth, and Nirvedata will be the natural consequence. He / She who becomes a Yogi shall definitely and effortlessly wake up to the truth of their real truth as their very Self.

Om Tat Sat





# DRIG DRISHYA VIVEKA

*Swamini Samatananda*

# Shloka - 22



उपेक्ष्य नामरूपे द्वे  
सच्चिदानन्द तत्परः।  
समाधिं सर्वदा कुर्याद्  
हृदये वा-थवा बहिः॥

Being indifferent to both name and form, and devoted to the truth, one should always practise meditation both within in the heart and outside.

# DRIG DRISHYA VIVEKA



angati:

Adhyatmic knowledge is awakening in the reality of Jiva, Jagat & Ishvara by discovering the one non-dual Truth that pervades all. This awakening and abidance in knowledge is brought about by the prescribed means of Shravan, Manan and Nididhyasan of Scriptural knowledge. With Shravan one determines the essence of Truth by listening to Vedanta at the



## Drig Drishya Viveka

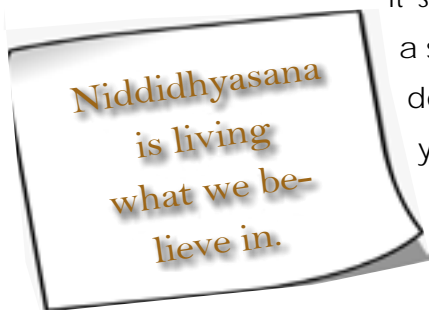
Holy Feet of one's Sadguru, Manan is clarifying of doubts by pondering deeply over that which has been heard, and nididhyasanam is the sadhana of abidance in knowledge by constant revellaton in it.

Upto the previous shloka the Revered Acharya unfolded the viveka between Satya and Mithya, by discussing in depth about Maya being the cause of Samsara and the viveka of drishta and drishya as the remedy of Samsara. In this phase the student has sincerely persued shravan and manan. Now in the following verse the Acharya prescribes the sadhana of nididhyasan. Ni-

didhyasan is consistent abidance in the knowledge which one has heard and contemplated upon.



## Drig Drishya Viveka



It so happens that even though a student of Vedanta clearly understands Vedantic knowledge yet there is a possibility of one's past samskars or impressions to surface in day to day living. In such a case the prac-

tise of Nididhyasan is retaining constant deliberate awareness of the knowledge acquired untill it becomes as natural as one's earlier delusory convictions.

Nididhyasan is similar to coffee with sugar added but not tasting sweet because the sugar has not been mixed well so that it pervades the entire coffee. Nididhyasan is abidance in knowledge so that knowledge becomes as natural as duck takes to water.

In the various practises of Nididhyasanam one is the practise of Samadhi (Samadhi abhyas rupa). In this practise one exclusively dwells in the



## Drig Drishya Viveka

teachings of Vedanta in Samadhi. Like a tortoise one withdraws from all worldly interactions and revels in the Self. From Shloka 22nd to 31st the Acharya prescribes six different types of samadhis.

In this shloka at the first level the Acharya speaks of Antah Samadhi i.e. Internal Samadhi and Bahya Samadhi i.e. External Samadhi. Thus, the Acharya says-


**Upekshya naam roope  
dwe samadhim-sarvada  
kuryaad:**

Due to ignorance and delusion the Jiva comes to see the world of names and forms as real and identifies



## Drig Drishya Viveka

with the body-mind-intellect as the 'I'. But when there is an intense desire to know the truth, then at the objective level the student comes to see names and forms as changing and impermanent. At the Subjective level by doing shravan and manan the student discriminates between the Seer and the Seen and ultimately comes to discover Sachidanda Brahma as the substratum of the Drishta and all names and forms as well. Having discovered the truth of the Self there is still a need to practise nididhyasan in order to make the abidance in knowledge as natural as one owned delusion earlier. Thus, now one practises Antah Samadhi (Internal Samadhi). In Antah Samadhi by seeing the illusory nature of all names and forms one negates them lock stock and barrel. In this process what remains is the non-negatable substra-



Atma is 'seen' by Sravana,  
Manana & Niddidhyasana.



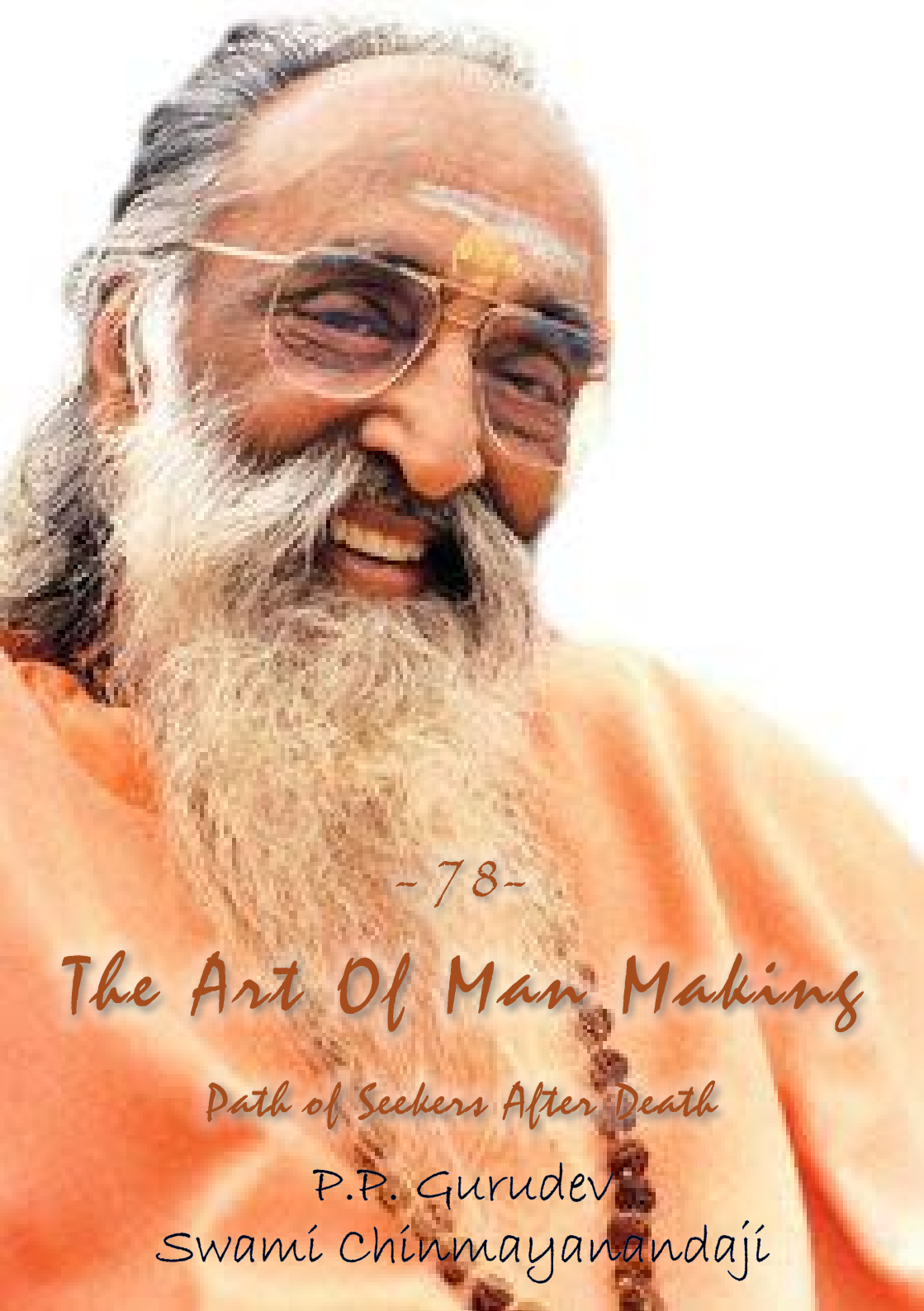


## Drig Drishya Viveka

tum which is of the nature of pure existence, pure consciousness and bliss. Revelling in this state of blissful consciousness one glides in what is called here as Antah Samadhi where there is no existence of the triputi as well, of the Meditator, Subject of Meditation and Meditation itself.

Another form of Samadhi is the Bahya Samadhi (External Samadhi). In this type of Samadhi too one negates all importance of Reality imposed on the objective world outside. Having negated the sense of Reality or in other words having seen the jagat outside as Mithya by seeing the ephemerality of the Jagat, one is stated in the True nature of the Self which is Sat Chit and Ananda swaroopa. This is called as Bahya Samadhi or External Samadhi. In this manner continuous practise of these Samadhis is the sadhana of Nididhyasana.





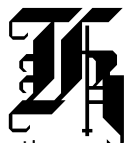
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# *The Art Of Man Making*

*Path of Seekers After Death*

P.P. Gurudev  
Swami Chinmayanandaji

# THE ART OF MAN MAKING



rishna, before launching into exhaustive explanations, consoles the bewildered mind of the seeker, and says, "Surely, O Partha, there is no destruction for him, either here or here after, for, the doer of good, O My son, never comes to grief. One who is pursuing the path of righteousness by living a life of self-control, evenly expressing the noble sentiments of love and charity, cannot ever be destroyed, either here in this world, or in the hereafter, meaning, after death.



## The Art of Man Making

By living the nobler values of life, the texture of his emotions and thoughts changes. This evolution may not provide any immediate reward, here and now, but it is never lost. Good actions are like seeds that await favourable conditions for germination. These new vasanas will express to reward, at the right moment, in an appropriate environment.

The Lord here asserts a universal truth: “The doer of good, O My son, never comes to grief”. This is one of the most powerful and optimistic statements in the Bhagavad Gita. It has the force of a commandment. It forgives our entire past if we choose to live a life of goodness. Whatever kind of dire sinners we might have been, once we decide to live a nobler life, we start climbing up from our bottomless fall.



Vasanas are seeds  
which shall fructify



# The Art of Man Making

The theory behind this assertion is scientific and logical. Our past expresses truly and irrevocably in our present. At present, we are the products of our past. The future is not merely the past extended. It is the past modified in the present. Thus, even if we have an accumulation of wrong tendencies (vasanas), due to wrong thoughts and actions of the past, we can turn their course, change their texture, modify them, rebuild them.

The present is an inevitable product of the total past. Therefore, if a Yogi dies before reaching the Highest, what will happen to him? He can only be a product of his past. The good he has done cannot run to waste. The texture and quality of his future will be



# The Art of Man Making



determined by the nature of the residual vasanas in him at that time.

So, Krishna declares, "Having attained these worlds" of the good dwelling there for long

and years, one who have fallen from Yoga is reborn in the home of the pure and the prosperous. The meditator (Yogi) was not able to reach the perfect hush of the mind because his mind had run into sense-objects, driven by the force of sensuous vasanas. Naturally, therefore, after his death, at this critical juncture, his subtle body (mind-intellect) cannot move except to fields where it can experience such sensuous contacts. "World" means "fields of experiences". Just as in dreams, the mind, driven by the force of the suppressions in us, takes us to experienc-



## *The Art of Man Making*

es good or bad, so too, the mind-intellect equipment of a fallen Yogi moves to worlds of supreme pleasures (heavens), and having experienced his pleasures for long years, he is reborn in the home of pure and prosperous parents, meaning, when he returns to take up a body, he will do so in an eminently appropriate environment where he can continue his Yoga from the point where he was disturbed by death.

This is one type. Here the newborn has yet some sensuous vasanas in his mental composition which he can exhaust in the house of the prosperous. Now supposing in the long days of his sojourn in "worlds of pleasures" he had exhausted all his vasanas for



## *The Art of Man Making*

sense-pleasures, then what happens to such a personality?

Lord Krishna declares the alternative, and expounds, Or else he gets born in the family of a wise Yogi; such a birth is indeed, very rarely observed in this world. The “fallen” Yogi could not have fallen but for the vasan- as urging the mind to run amuck among the sense-objects. Therefore, the subtle-body moves to the worlds of pleasures and returns. If the individual mind has no sense-vasanas at all, but is full of spiritual thirsts, then prompted by them, it has to find the most conducive environment for it to express itself fully. Thus, “he is born into the family of a wise Yogi”. As the brilliant son of an erudite scholar, who is practising regular meditation, the boy, from his early childhood, starts his spiritual pursuits with spectacular progress, and within a very short time attains Perfection. “But”,





## The Art of Man Making

adds Krishna thoughtfully, "such births are very rare in this world". Such born Yogis are few-a Christ, a Buddha, a Suka-Brahma, a Shankara these are indeed rare.

In short, efforts put forth on the spiritual path, and in meditation, are never lost. A sincere seeker, striving honestly, can never come to harm. Immediate rewards may not be apparent; spectacular progress may not be clearly registered. Yet, regular and sincere meditation, slowly and surely, revolutionises the depths in us. Its subtle effects are permanent and rewards are sure to follow. Some receive them quickly, others slowly. But none is lost "like a rent cloud", as Arjuna doubted and feared.

To the Hindu, death is another incident in life. Just as childhood dies and youth is born, or just as youth dies and old age is born, there



## The Art of Man Making

is a continuity in the logic of existence even after death.

This idea of reincarnation is veiled in some scriptures, some- times only suggestive in the words. In Hinduism, it has been exhaustively discussed, and certain definite conclusions have been arrived at. Without this Law of Reincarnation, the different types of people in the world are not explicable. Life is a continuous flow from the past into the present, and it marches out to live and grow in the future. In this flood of time, when future becomes present, and dashes over us to merge with the past, in this continuous sense of time, death of the body is but an insignificant happening. The subtle body continues its story of experiences faithfully following the inexorable Law of Continuity. No seeker need worry about rewards for his good actions.



# THE MIND-BODY PROBLEM



# Jivanmukta

## Wandering In Himalayas

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*Mount Kailash*

Excerpts from the Travel Memoirs of  
Param Poojya  
Swami Tapovanji Maharaj

# JIVANMUKTA

**F**rom here you get a clear and complete view of Kailas. No other view is so clear or complete, morning and evening. Next morning we resumed our journey. First, we had to tackle a steep ascent. The highest point of the climb is Dolm Pass (19,000 feet). At this height is the beautiful lake Gourikunda. This is believed to be the Divine Lake where the Goddess Parvati sports as she bathes. Crossing the heaps of snow with immense difficulty, I reached the shore of the celestial



## Jivannukta

lake where I sat immersed in its beauty. Big boulders of ice appeared here and there in the water. A glass like sheet of ice, two or three inches thick, had formed over the surface of the lake. The pilgrims who bathed in the lake and performed their ablutions had first to break the ice with sticks before they could take a dip in the freezing water beneath.

The third lamasery, situated to the east 10 or 12 miles from the second, is called Sunthul - foolk. Here, too, Lord Buddha is worshiped with elaborate ceremonies. At the lamasery we were supplied with tea. Since we had

eaten nothing that day and marched across the rugged mountainside on empty stomachs, a cup of tea was most welcome. After a short rest we resumed our journey and, covering four miles by evening, reached Darchan.

To circumambulate Kailas, the



## Jivannukta

abode of Gouri and Sankara, the haven of great Rishis, and the summit of Nature's beauty, is a feat that can be accomplished only by passing along the banks of mighty streams and threading through narrow gorges between the highest mountains in the world. It is the holiest of penances. It was on Krishna Ashtami day in August-September that we completed the circumambulation of Mt. Kailas. The other Indian sadhus had finished their pilgrimage a month or two earlier and had returned home. So, we came across no Indians near Kailas. We had been rather late as the Badri route that year had become passable only after mid - June. Compared with the other routes, the Badri route is not only more difficult and troublesome because of the heavy snows, but it is also longer than the others. The Nepal route is also long, but the snow along the route presents no obstacles. From Rishikesh to Badri the distance is 170 miles; from Badri to Kailas, about 205 miles.



## *Jivannukta*

Besides, the route passes over very difficult terrain. Although we met no Hindu sadhus in the neighbourhood of Kailas, we met several Buddhist monks in the region. We stayed two more days in the Kailas valley.



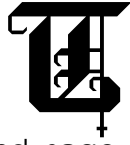




STORY

*Section*

## SATYAKAMA JABALA



he story of Satyakama Jabala and sage Haridrumata Gautama, which appears in Chapter IV of the Chāndogya-Upaniṣad, is of particular importance as it teaches us the true meaning of the definition of caste in the Indian society. Unlike the strict Brahmanical interpretation that wanted only children of higher social castes to have access to spiritual education, this story shows us that what is really needed is a commitment to the



## Satyakama Jabala

truth, as only this makes one really a Brahman.

As a boy, Jabala Satyakama, is eager to study and goes to sage Haridrumata Gautama, requesting his permission to live and study near him. The teacher asks, "my dear child, what family do you come from?" Satyakama replies that he is of uncertain parentage because his mother does not know who his father is. Then, sage Gautama declares that the boy's honesty is the mark of a true seeker and therefore he is a Brāhmaṇa, and accepts him as his student. Later Satyakama Jabala will become a great wise man and the Jabala-Upaniṣad will be written in his name.





## Mission & Ashram News

Bringing Love & Light  
in the lives of all with the  
Knowledge of Self

# ASHRAM NEWS



*Janmashtami Vedanta Shibir*



# ASHRAM NEWS



*Dhyana*



# ASHRAM NEWS



*Om Namah Shivaya*

*Shiv-Puja*



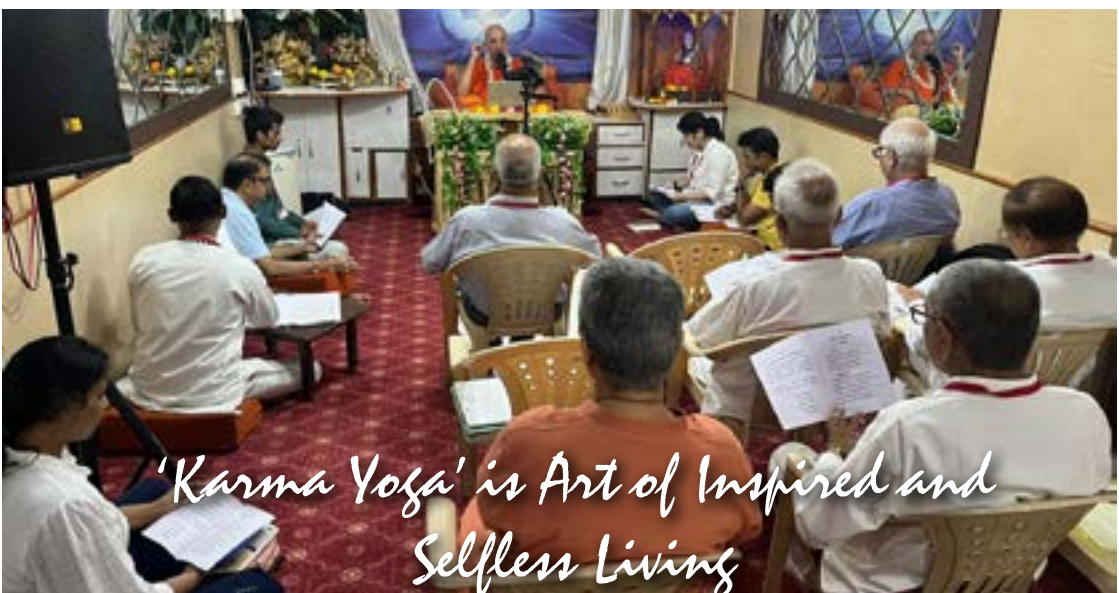


# ASHRAM NEWS





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## *Bhajan Session*





# ASHRAM NEWS



# ASHRAM NEWS



*Sri Krishna Janmashtami Celebrations*



# ASHRAM NEWS



# ASHRAM NEWS



# ASHRAM NEWS



*Birth of Bhagwaan at 12 in the night*





# ASHRAM NEWS



# ASHRAM NEWS



## Weekly Online Gita Chanting Class



# ASHRAM NEWS

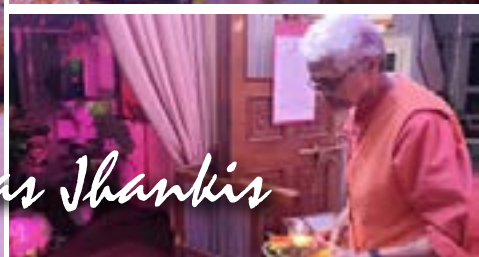


*Weekly Geeta Chanting Class at Ashram  
by P. Sw. Amitanandaji*





# ASHRAM NEWS



*Shraavan Maas Shankis*

# ASHRAM NEWS



*Celebrating the Blessing of Life*





# ASHRAM NEWS



*Parthiv-Ling Pujan - Offline & Online*



*Devotees from Australia and UK joined Live*

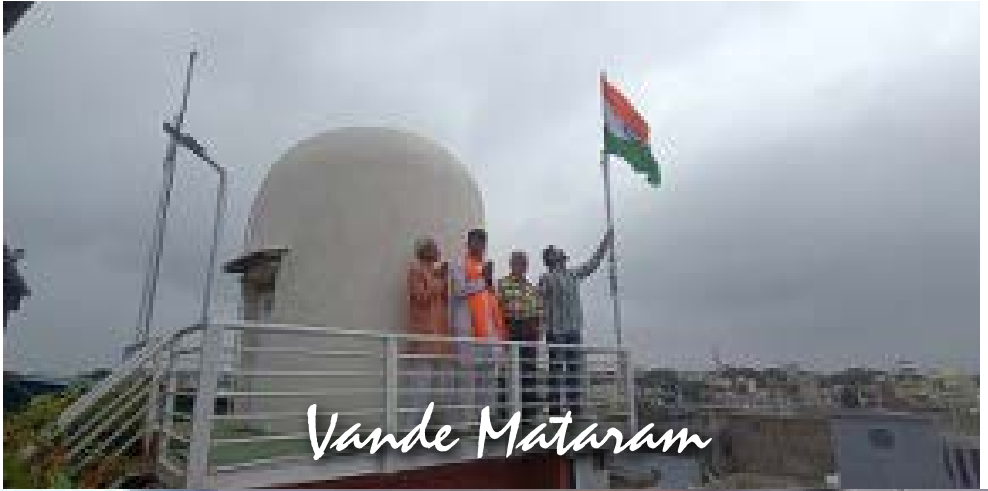
# ASHRAM NEWS



*Flag Hoisting - 15th Aug*



# ASHRAM NEWS





# ONLINE PROG



Ten Pravachans on Gita Chapter 03  
by Poojya Gururji were published on Net



Seven Pravachans on Gita Chapter 02  
by Poojya Swamini Amitanandaji (in Gujarati) given at  
Ahmedabad - were published

# ONLINE PROG



Weekly Program of Gita Chanting (Chapter 17)  
by Poojya Swamini Samatanandaji is conducted every  
Sunday after a very successful online Gita Gyana Yagna



On-line & Off-line Parthiv-Ling Pooja  
held on Sunday, 18th Aug via Google Meet.  
Devotees from all over the World joined



# ASHRAM NEWS



## P.P. Guruji Swami Atmanandaji Online Gyan Yagna

Shri Ram Gita (Adhyatma Ramayan)

From 8th Sept to 17th Oct 2024

*(To be recorded at Vedanta Ashram, Indore, and  
published on YouTube @VedantaAshram Channel)*



# Ashram & Mission Programs

Daily Class (Ch-2) of  
 Bh Gita (Shankar Bhashya)  
 @ Vedanta Ashram, Indore  
 Poojya Gurujī Swami Atmanandaji

Online Chanting Class  
 By P. Swamini Amitanandaji  
 on Shiv Mahimna Stotram

Every Sunday (8.00-9.00 AM) on Google Meet

Online Gita Chanting Class  
 By P. Swamini Samatanandaji  
 on Gita Chapter 17

Every Sunday (4.00-4.45 PM) on Google Meet



# INTERNET NEWS

Talks on (by P. Guruji):

Video Pravachans on YouTube Channel

( Click here)

GITA / UPANISHAD/ PRAKARAN GRANTHAS  
SUNDARKAND / HANUMAN CHALISA  
SHIV MAHIMNA STOTRAM / CHANTING  
MORAL STORIES ETC

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Audio Pravachans ( Click here)

GITA / UPANISHADS / PRAKARAN GRANTHAS  
SUNDARKAND / HANUMAN CHALISA  
SHIV MAHIMNA STOTRAM / CHANTING  
MORAL STORIES ETC

Vedanta Ashram YouTube Channel

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Monthly eZines

Vedanta Sandesh - Aug '24

Vedanta Piyush - Aug '24



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